

manifestly intoxicated. They complained of him to the police authorities, and testified to his intoxicated condition while on duty; but the authorities acquitted him. Then the police officer had the ministers arrested for perjury, and they were locked up in jail for a time. Their trial is soon to be had.

What an unmitigated outrage! What a stain on the name of an Ohio city! A drunken police officer, sustained by rum-rulled police authorities, having highly respected and law abiding citizens arrested and thrown into jail for seeking to have the laws enforced! This is an indication of what the whisky power would do always and everywhere, if it had the authority. Rumism is worse than heathenism. This country, and especially its cities, has more to fear from rum than from anything else in the world.

How It Was Done

It should be remembered that the final settlement of Ashland University debt was made at a sacrifice on the part of the creditors, as about \$2500 of the apportionment money was not collected. It is only just to the creditors that an effort be made to collect these unpaid apportionments and the money paid over to them. The churches which have not paid their apportionment may expect to be called upon to make payment of the amount or at least such part of it as they are able to pay.

Personal Mention

We are sorry to learn that Brother Wolfe is not improving any in health.

Brother D. C. Moomaw reports one accession at Roanoke, Va., and good interest.

Brother W. H. Miller has been treated to a very pleasant surprise by his people at Brighton, Ind.

Brother Z. H. Copp goes to Dayton, April 17. He will preach at Miamisburg, Dayton and Bear Creek.

An interesting communication from Brother Holsinger is crowded out this week. It will appear next week.

Since last report there have been four accessions in Brother Shaver's field of labor, three at Dayton, Va., and one at Maurertown.

Brother D. J. Bole reports a very pleasant communion service at Pittsburg and church work in general moving forward nicely.

The State Evangelist of Indiana, Brother Flora, is doing very successful work. Ten more have been added to the little flock at Marion.

On Sabbath evening, April 3, brother M. C. Myers preached his first sermon at Downy to a large and attentive audience. This is one of the appointments in the Berlin charge.

A letter from Brother Hammer, Va., informs us that the Md. and Va., Conference meets at Hagerstown, May 17. We had hoped to be able to attend this Conference, but it comes just ten days too early for us.

Under date of April 7, Brother Koontz writes: "Baptism today, man and wife. Came out last Sunday night." We wonder sometimes whether there are any more people to convert in Brother Koontz' community.

Among the many good things for next week, we name an excellent article entitled, "The Christian

Ministry" by brother J. A. Miller; also one on "Divorce," by Brother Teeter; "Missionary Work that will Tell," by Brother Talley.

The result of the meeting at West Alexandria, by Brother Bowman is two accessions, and the church greatly revived. Brother Bowman, in his communication, refers to a matter which the church will do well to take to heart.

A card from Brother Shively, Lathrop, Calif., dated April 4, says: "Church work moves on smoothly here. One more has been added since I wrote you, making twenty-two since my new year began September 1. We are threatened with an almost complete failure of crops, both grain and fruit. Cause dry weather and frosts."

Notes and Comments

A Mystery.—We fully agree with the sentiment expressed by no less an authority than Judge G. G. Reynolds of the Methodist church, in the following words:

I do not see how a man can keep in touch with his denomination or understand its work, or how he can be intelligent as to the questions and movements of the religious world to-day, without an attentive reading of at least one good religious weekly.

He Has it Now.—Once Peter said to the lame man, "Silver and gold have I none." His successor as the Pope claims to be has no need of saying that now as his income is estimated at \$2,000,000 per year, and even this does not satisfy him for he desires the prestige of a temporal kingdom.

The First Step.—The little boy was not far wrong who, when asked what is the first step toward digestion, answered, "Bite it off." The first step toward the assimilation of the sermons we hear is to bite off a good piece of the advice and exhortation for our personal nourishment, before passing it on to our neighbor in the next pew. Too many hearers fail in this first step, leaving the whole discourse for others.

A Good Day's Work.—Rev. F. B. Meyer who knows how to say the right thing in the right way and at the right time gives the following as the way to do a good day's work:

Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself—it can only be so when the motive of your life is low. Be not content with eye service, but, as servants of God, do everything from the heart, for his 'Well done.' Ask him to kindle and maintain in your heart the loftiest motives, and be as men that watch for the coming of the Master of the house.

The Word Do.—It is a very small word but it includes about everything there is in human action. It is a mighty word, that little word *do* is. An exchange is responsible for the following:

It is said that the word "do" is to the lexicographer the most formidable word in the language. In the Oxford English Dictionary it occupies sixteen columns, and is illustrated by nine hundred quotations, arranged under one hundred and thirty-four divisions, which represent the distilled essence of twelve thousand quotations that have been collected, classified and analyzed. Thus it would seem that the little word "do" is an important and influential word after all. Both linguistically and morally, it has numerous and wide-reaching effects.

True Wealth.—There are thoughts in these words for fruitful meditation:

The mean can never be in any true sense wealthy. It was the sage advice of an old gentleman to his daughter: "Be sure that you never marry a poor

man; but remember, the poorest man in the world is the one that has money and nothing else." That money is most securely saved that is invested in heavenly realities. The law of the conversation of monetary energy is well expressed in that inscription on the tomb of Thomas Ravenscroft:

"What I gave, I have;
What I spent, I had;
What I kept, I lost."

QUERIES AND ANSWERS

Is it policy to elect a person to the ministry immediately after his reception into the church?

The querist no doubt has in mind those who come from other denominations and he questions the propriety of calling them at once to the sacred office of the ministry. In answer to his question we would say that it is not wise to do so. Men who come from other churches, unless they bring with them letters of recommendation certifying to their standing and fellowship in the community whence they come, should not at once be called to the ministry. And even if their application for membership is accompanied by such letter it is not wise to "lay hands on them suddenly." The experience of the Brethren church should long have taught us the wisdom of such a course, and if we were not so slow to learn, a little less experience of this kind would have been the better for us. We think it entirely in harmony with the teachings of God's Word that applicants for the sacred office of the ministry should "prove themselves worthy," and this they can not do in a day nor in a week, nor yet in a month.

Please give some light on Matthew 18:17. To whom does the word *thee* refer, to the offended brother or to the church?

Beginning with verse 15 of the narrative it is very clear that the word *thee* refers to the offended brother and not to the church.

Does the church hold the offended brother as a heathen and publican or does the offended brother hold him so?

The teaching of this scripture undoubtedly supports the idea of excommunication. Heathens and publicans were regarded by the Jews as excommunicated persons. It is true the word says: Let him be to *thee*, not to the church, as a heathen and publican. Yet the church having had a part in the transaction its accord is certainly implied. The case is something like this: The offended brother has made an effort to settle the difficulty between himself and the offender. In this he has failed. He then called to his assistance two or three brethren and they too failed. The offended brother then took his case to the church as a last resort, but the offender refused to hear even the counsel of the church. The brother can do no more, as he has exhausted all his resources in his endeavor to make a satisfactory settlement of the matter. The offender therefore may be held as one excommunicated, and cessation of the church's fellowship may follow. This it seems to us is the plain teaching of the narrative.